

THE BAPTIST.

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The Columbian government has rejected the proposition of the United States concerning the Panama canal, so now, after thirty years of agitation there is to be no canal across the isthmus that separates the two great oceans and removes the Orient thousands of miles further from the doors of America. The cause of the failure is due to the powerful lobby of the railroads that was transferred from Washington to the seat of government in Columbia. In all probability the man is not now living who will see any sort of a canal even start across that neck of land.

The jury in the famous Breathitt county, Kentucky, murder case, where Jett and White were being tried for the murder of one J. B. Marcum, a prominent lawyer, brought in a verdict of guilty, and the murderers have been sentenced to 99 years in the penitentiary. Eleven of the jurymen were in favor of the death penalty. This is a great triumph for law and order in Kentucky. Speedy trials and the full extent of the law will have a deterrent influence upon wrong doers all over the country. There are too many technicalities in our laws for the good of society and the well being of the country.

Justice Brewer, of the United States Supreme Court, has the following strong words on lynching which are worthy of serious consideration by all law-abiding people:

"What can be done to stay this epidemic of lynching? One thing is the establishment of a greater confidence in the summary and certain punishment of the criminal. Men are afraid of the law's delays and the uncertainty of its results. Not that they doubt the integrity of the judges, but they know that the law abounds with technical rules and that appellate courts will often reverse a judgment of conviction for a disregard of such rules, notwithstanding a full belief in the guilt of the accused. If all were certain that the guilty ones would be promptly tried and punished the inducement to lynch would be largely taken away. In an address which I delivered before the American Bar Association, at Detroit, some years since, I advocated doing away with appeals in criminal cases. It did not meet the favor of the association, but I still believe in its wisdom. For nearly one hundred years there was no appeal from the judgment of conviction of criminal cases in our Federal courts, and no review except in a few cases in which, two judges sitting, a difference of opinion on a question of law was certified to the Supreme Court. In

England the rule has been that there was no appeal in criminal cases, although a question of doubt might be reserved by the presiding judge for the consideration of his brethren. Hon. E. J. Phelps, who was Minister to England during Mr. Cleveland's first administration, once told me that while he was there only two cases were so reserved. Does any one doubt that justice was fully administered by the English courts? . . . I can but think that if the community felt that the criminal would certainly receive the punishment he deserves, and receive it soon, the eagerness for lynching would disappear, and mobs, whose gatherings too often mean not merely the destruction of jails and other property, but also the loss of innocent lives, would greatly diminish in number."

Few deacons and fewer still of the laity seem to realize that they could delight their pastor's heart by occasionally calling on him in his home. Go informally and have a cheerful chat with him about things in general, and never fail to speak as hopefully as possible about the church work. Convince him by deeds first and also by words that you love him for his work's sake; that you recognize him as your God appointed spiritual adviser. We once heard of a prominent church that seemed to love its pastor but the deacons seldom visited him and some of them not at all. He needs this attention and reader if you have failed to call on your pastor do so at once but do not feel called upon to stay several hours, not necessarily one hour—possibly he is busy.

All the world now knows that, as a result of the last primary election, held August 27th, Mr. Vardaman will be the next Governor of Mississippi, the nomination being equivalent to an election, in November, as there is only one political party in the State.

The Recent Primary.

It is needless to say that, if the matter had been left to the editor of THE BAPTIST, Mr. Vardaman would never have received the nomination—no, not while the world stands. But, he made his appeal to the people, telling them what he wanted and what he would do, and the people have answered back to him overwhelmingly their choice, from which there can be no appeal. It is a great surprise however to many, bringing joy and gladness to some and sad forebodings of future evils to others. It is a matter about which good people are divided, and other people are not united, in their opinions, as to what the effect will be upon the country. Some say, it is a calamity from which we will not rally for

years and years, while others say, it is the best thing that has ever happened. Time alone can tell which prediction is true. Be it good or bad, several things combined to bring the nomination about, chief of which was the untimely coming of one "Teddy" Roosevelt to the "White House," who set the country on fire with the "race question." Then the negroes themselves have added fuel to the devouring flames by unwise resolutions and inflammatory speeches in conventions. Episodes like that in a North Carolina hotel, the very week of the election, when a gang of negroes with Booker Washington in their midst, ate at the first table, while the whites stood without, had much to do with it. Then too, Mr. Critz and his managers, from all we can gather, used too much money and whisky in the campaign, to please some good people, who took that as a reason for voting for the other man.

Now as to the "race question," that was settled years ago, in Mississippi. This is a State where the white man is to be forever in supreme authority—peaceably if he can, forcibly if he must. In the meantime, he treats the Negro fairly, helping him to bear his burdens as heretofore, just as the strong must always do for the weak. As to our friends and brethren to the North of us, who may be disposed to bring us to judgment, let them remember that if there had not been a President Roosevelt in Washington, there would not have been a Governor Vardaman in Jackson. And, as there are those who think that the former is the best President the nation ever had, so likewise there are those who say the latter will make the best Governor Mississippi ever had. We hope so; and, as we are taught in the Scriptures, so we do—may the blessings of God rest upon the Governor-elect and give him all needed wisdom for his arduous duties. Amen.

One of our exchanges tells of a church that recently handed its pastor this sum and told him to go away and rest for one month. In this time, he can become

very much refreshed and his sermons will be richer by far, coming as they will from a rested brain in an invigorated body; since he has this assurance of his people's esteem he can preach from the heart to the heart. If a church desires to get the greatest possible good out of its pastor, remember this can best be done by unmistakable acts of appreciation. Very few of our pastors are unworthy of kind words and more substantial tokens of love; let these things be bestowed in an abundance and they will very seldom fail to enrich the pastor's ministrations. Many godly men are carrying burdens and painfully hampered for lack of expressions of appreciation.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop it in a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over, these amounts will cost one cent per word, which must accompany the notice.

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No communication will be printed unless it is accompanied by the name of the author.

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A Novel Creed.

President Hyde, of Bowdoin College, asked the recent graduating class of sixty young men to write out each his religious belief. When all the papers were hand in, the president went through them, cutting off every thing that any one of them did not believe; that is usually accepted among us, tabulating the results into the following composite creed, which was printed and a copy furnished to each member of the class.

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God, and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

Reading it carefully, one can but be impressed, not so much by what it contains, but by what it fails to contain. It has no place for the Holy Spirit; knows no such thing as sin; has never heard of atonement that comes by the shedding of blood, even the precious blood of Jesus Christ, that cleanseth from all sin; the judgment day is forgotten; prayer unknown, or very nearly so, being confined to so small an area as not to amount to the simple dignity of adoration or supplication either; hell is only discovered by way of implication or remote inference, and heaven is only the survival of the loveliest and best.

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Of course some of them had a better creed than this composite one, and some had a worse one; but this is the positive summary of the things held in common by the class. It is to be hoped that President Hyde did not lose his opportunity to teach them the fundamental truths of the Bible, so as they might fill in these great yawning chasms in the arena of their faith.

But as much as one might deplore the failure of these young collegians to grasp the essential teachings of the Bible with regard to sin and salvation, it is about such a creed as a generation of non-Bible readers might be expected to formulate. One of the saddest things in the world is that men and women, in very great and ever increasing numbers are not reading the Bible. If any man doubts this let him test the next crowd or congregation he may chance to meet, assembled for any purpose whatsoever, and his humiliation will be complete. We know a preacher who has put the matter to more than a dozen congregations composed of and members of the leading churches and, after making the allowances for the timid and all those who are not disposed to respond publicly to such a test, not much more than ten per cent of them ever read their Bibles at any stated time—not so much as once a year even! As sure as the world stands, we have on hand a generation of Bible buyers, but not of Bible readers; and it is getting worse as the days come and go. Very few young men and women—and we have interrogated a good many of them—make it a habit to even look at their Bibles so much as once a month. A very well "informed" man dropped into a church the other day and was persuaded to take a seat in a Sunday-school class. The lesson was about making David King; and he did not know who David was, nor Saul, nor Samuel, when the question was put to him plainly and pointedly. His kind are numbered by the millions. What a shame!

If there is one thing that might be called the greatest need of the times it is to have a revival of earnest, devout, continuous Bible reading and study on the part of all the people everywhere. A generation of Bible readers would go far towards settling all the "problems" that perplex us today.

Notes and Comments.

Send your boy to Mississippi College, and send him the first day of the session.

Have you joined "The Go-to-Church Band" yet? It means to have you and all the family, at church, all of you, all the time. Join it.

The Foreign Mission Board wants a number of new missionaries; they need men who give promise of success at home, if they have not already achieved such. To avoid the humiliation of being rejected, none other should apply.

A young Dr. whose piety was at a very

low ebb, and who had failed in every place where he had located, heard of the need for medical missionaries, once spoke to the writer about an appointment to the "foreign field." It is needless to say, that the Board has never heard of him, through our recommendation. All such are called—to stay at home and go to work!

Let's so set our "affections on things above," and not upon things of the earth, that, when the call comes for us to give up our loved ones in death, we will be submissive to the divine will. Hold them strongly, and yet so loosely, that the taking of them will not cause us to "sorrow like those who have no hope" in God of better things beyond this vale of tears.

Of course, the soul of Leo XIII went to "purgatory," and they will be saying masses for its repose for the next hundred years or more. What an awful teaching is this of the Catholics. The blood of Christ counts for nothing. The declarations of Christ amount to nothing with them. Every soul dying must go to purgatory, until the prayers of the living avail to get it out. If the best ones, such as the Pope himself, goes to purgatory, where must the average ones go?

A new Pope, but the same old Popery. Pius X is about five hundred years behind the times. "In keeping with the time honored custom" of his predecessors, he had \$20,000 distributed, promiscuously, a few days ago among the many thousands of Rome's poor. There was not enough to go around that each might have a dollar. Of course, it was done to curry favor with the poor. Had he given it to build a hospital, where the poor could receive medical treatment free, it would have been money more worthily spent. But what are Popes for, if not to do things popishly?

"Let us get back to first principles" is said to be a pet phrase, of the young man, who has succeeded Joseph Parker at the City Temple, London. From the way he knifed the Bible teaching as to eternal punishment, on his recent and first visit to America, a big dose of his own medicine would not hurt him much. It is to be hoped that, as he grows older, he will learn better; and have more respect, than he now has, for every teaching of God's Word by the next time he comes over. Whatever God says on any subject, is true, Reginald Campbell to the contrary notwithstanding.

The appointment of Dr. Gray to the Secretaryship of the Home Mission Board has met with universal approval. Every editorial mention of him has been highly complimentary. All of this makes that good feeling rise up in the breast of every Mississippian that comes unbidden on hearing of the promotion of one of her worthy sons. It is no disparagement to the work done by the Secretaries of the past to say that no nobler spirit than B. D. Gray was ever called to this high sphere of service.

Sept. 3.

1903.

We, of this State, must double our contributions to Home Missions—not so much for his sake, as for the sake of the cause he represents.

If we could get the ear of the gifted young editor of the Presbyterian Standard (North Carolina), we would like to ask him, what is there "doubtful" in the "mode" of baptism as performed by immersion? Surely, there is nothing "doubtful" about the Savior's baptism, as to what was done. Equally certain is it that there is nothing "doubtful" about any Bible reference to the subject, as to how it was done. Neither is there anything "doubtful" in what the impartial scholars of all denominations, and no denominations, have to say about it. So we are curious to find out what is "doubtful" about it in the office of the Standard.

Mr. Pulitzer, proprietor of the New York World, has given \$2,000,000 to Columbia University, for the purpose of starting a school of Journalism, in connection with that institution. The University of Chicago started ten years ago, with a chair in Rhetoric and Journalism, with Rev. Dr. William Clever Wilkinson, as professor. Mr. Pulitzer has won distinction, as a journalist, without the help of such a school, just as many a preacher and many a lawyer has won distinction without special training; but he thinks that more would have success with it, hence the school. The personnel of the advisory board is such as to guarantee success, composed as it is of such men as Whitelaw Reid, editor of the Tribune; St. Clair McKelway, editor of the Brooklyn Eagle; Victor F. Lawson, editor of the Chicago News; Chas. H. Taylor, editor of the Boston Globe; John Hay, Secretary of State; Presidents Elliott of Yale, and Butler of Columbia.

Fellowship of his Sufferings.

This is the last of three things mentioned by the Apostle which he has an overwhelming desire to know. The three in their order are (1) Christ himself; (2) the power of his resurrection; (3) the fellowship of his sufferings. I think the word know as the attribute of these phrases is equal to our word experience. It is knowledge in some such sense as that we not only assimilate, but ourselves have entered into such sympathy with the object in mind as to become vitally related to it. The knowledge has become a part of our life, and about it gather thought, feeling, action, and strength of the most intimate character, identifying ourselves in the fullest manner with all that is involved. I sat with some gentlemen who had just attended a reunion of old comrades in arms. To one of them had been assigned the duty of speaking to his friends on the occasion. He said that the gray visaged men sat close together and near him so that he could touch them with his hands. The ensign with the same flag floating over him that he had borne on hotly contested bat-

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tle fields when he led these men to victory in the long ago was present. The scene itself was worthy a master's brush, but said he, when I began to talk I saw the tears start on the cheeks of these old men, and the color bearer hid his face in the folds of the dear old flag to hide his emotion, and my voice became husky, and it was only with supreme effort that I could speak at all. These men had fellowship, fellowship in a cause that had drawn immensely on them, and to which they had responded with all the richness of a soldier's devotion. That fellowship was not in a dress parade, it was not wrought out on a grand review with the clangor of martial music, and the noise of sham battle. It was the product rather of the weary march, the hasty bivouac before the battle, the bloody battle itself, the rushing charge, the scream of shot and shell, the cries of the wounded, the moans of the dying, and the still white faces of the dead,—ah, here is fellowship which is another name for comradeship.

In the midst of these sufferings men learned a lesson that could not be learned anywhere else, and these men have not forgotten after these 30 years have gone. Here is the fellowship of sufferings, and it is this that Paul wants to experience with the One whose visage was marred more than the sons of men, who bore in his own body our sins, and when their weight of woe came on him in all their darkest horror, was made to cry out, My God, my God, why hast thou forsaken me? To come into fellowship with these sufferings intelligibly, we must remember that in them he becomes the propitiation for our sins and not for ours only, but for the sins of the whole world. This fellowship we ought to have, this fellowship we must have, this fellowship we will have, if we have the life which is imparted on their account. He taught his disciples, "the field is the world." He impresses it in that hour of anguish when he said, "if I be lifted up from the earth will draw all men unto me" and again when he commands, "Go, ye therefore into all the world, and preach the gospel to every creature." Thus it behooved the Christ to suffer and to rise from the dead the third day, and that "repentance of remission of sins should be preached in his name among all nations."

Paul came into fellowship with these sufferings when he recognized himself "a debtor to Greeks and barbarians, to wise and unwise, so as much as in me is I am ready to preach the gospel to them that are in Rome also, for I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one: that believe, to the Jew first, and also to the Greek." There was a 'behoove' in the sufferings of Christ to himself, there was a behoove in that word debtor to the apostle. You and I must read a behoove for ourselves in the same manner. If it behooved the Christ to suffer, if it behooved Paul to declare the unsearchable riches of his grace to Jews, Greeks and Romans, wise and unwise, so it behooves us to whom this word has come to pass it along, 'Till earth's re-

motest bounds shall know Messiah's name," if, with Paul, we have fellowship with the sufferings of our Lord.

Is there a sense in which a man may have fellowship with the sufferings of Christ, and yet have no sympathy or care about these things that filled his own mind and heart so unutterably full? Yes, I believe a child of God may live on in some kind of enjoyment of the Christian life and yet never be bothered in his conscience by these great thoughts. Such a Christian will be saved yet as by fire. He will go in the presence of God, as he is here without sheaves, bearing only withered leaves, his heart as if holding on to the things of time and sense, and with little appreciation of the swelling Chorus that will crown him King of kings and Lord of lords.

O Christian men and women, are you satisfied to live here out of this fellowship? Are you willing to meet the Lord with no fellowship with him in that for which he gave himself, the redemption of the world? mark you not simply the redemption of your own souls, but of the world, mark you, not simply the redemption of your own neighborhood, but of the world, this great big world, of which China is a part, Africa is a part, and Europe is a part, and America is a part, and in which is Mississippi, and among her citizens are the poor and rich, the well-to-do, and the struggling poor, the educated and the ignorant, the wise and the unwise whom Paul saw, going down to death to an awful hell.

Brother, Sister, will you stand by and ask whether they are in town or country, whether they be rich or poor? Did not Jesus die for them all? Will you not help to tell them so?

A. V. ROWE.

Chickasaw Baptist Association.

This Association will meet with the church at Enterprise on Wednesday, September 23rd, 1903. Will hold three days session. Sunday-school Institute meets on day preceding. Elect delegates and insist on their going on time and remaining to the close. Fill out all the blanks in the letters. If each church has not taken a collection for the several objects, please do so before the Association meets. Sunday-school workers attend the institute. Send names of delegates and visitors to R. M. Buckley or H. R. Ward, they expect good attendance. Pray for a profitable session and for the Holy Spirit to be in all the speeches. We trust Secretary Rowe and Editor Bailey will attend. Cannot Bro. Leavell be with us?

W. H. PATTON, mod.
Shubuta, Miss., Aug. 26, 1903.

Query.

From the following references do you consider Saul converted and saved or not? I Samuel, 10:6, 9: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." "And it was so, that when he had turned back to go from Samuel, God gave him another heart."

J. E. BYRD.

[Will some Brother tell?—Ed.]

Dangers of the Lodge.

BY REY. J. J. TAYLOR, D. D., in Standard.

Prov. 27:12.—"A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished."

A distinguished divine has said that, if he were permitted to preach only two more sermons before going up to render his account at the judgment seat of Christ, he would devote one of them to a discussion of the brotherhood of man. Such a theme is worthy of any man's utmost efforts. God hath made of one blood all nations of men to dwell on the face of the earth. The language contains few words that imply more of human weal than does the word "brotherhood." Through that familiar term resplendent melodies roll and unpaintable pictures gleam, and inefable memories rise. Spontaneous shoutings of children at play, bounding steps of youthful feet, loving voices sounding in words of encouragement or reproof, visions of home and conjured out of misty depths by the utterance of that word. And in modern times, has become the Shibboleth of multitudinous organizations, which touch all ranks of society, and undertake to bring men into fraternities, guilds, knight-hoods, for the promotion of helpful intercourse and practical good will.

With all my heart, I endorse the avowed purposes of these orders. Many of my warmest personal friends are members of this lodge or that, and through the lodge they are working for the relief of the widow and the orphan and for the comfort of the distressed. Nevertheless, good things are often perverted to improper uses and made instruments of evil. Unlike Mr. Stuart, who recently preached in this city, I do not regard the lodge as essentially bad; on the contrary, I believe that it is accomplishing much that would otherwise remain undone. Yet, impartially observing its operations in different cities through the space of twenty years, I am convinced that it is attended by certain dangers which ought to be avoided. In no unfriendly spirit, but in the hope of benefitting both the institution and its individual members, I mention some of the dangers of the lodge.

TO UNCONVERTED LODGE MEN.

The supreme danger is that to the unconverted member lodgeship will stand in the stead of religion and the lodge take the place of the church. To practical men, who judge chiefly by appearances, and have little time and less inclination to scrutinize principles, there is much in lodge life to foster this error. In nearly every community the lodge is composed largely of Christian people—ministers, deacons, and other influential church members—who line up with Jews, Unitarians and non-professors of various grades, and with them pay in their dues and vote out their benefactions on terms of perfect equality, believers yoked with unbelievers (2 Cor. 6:14-18), and all claiming to be brethren in good works. In some cases the preacher in the lodge becomes the chaplain, and

lends the sanction of his sacred office in the church to the fraternal order. Sometimes in the higher degrees of an order, bread and wine are used after the manner of the Lord's supper. Within the pale of its own membership, the lodge often waits beside the sick, aids and comforts the bereaved, and lays the dead to rest, uttering the same words of hope and comfort over sinner and saint alike.

I do not condemn these things; I simply mention them to show why unconverted men who come into the lodge with Christian men, and render the same service, and observe the same ritual, and enjoy the same fellowship, are liable to be deceived and rendered oblivious to the word of Christ, "Ye must be born again." There are men in this community who have been on the hearts of their Christian friends for years; yet, they are self-satisfied and unresponsive, standing aloof from year to year, and disregarding the claims of Christ. Look around at your next lodge meeting, my brethren, and see if they are not there. Venture to speak to them "on the square," if you prefer, about their souls, and see if they do not avow the belief that the man who lives up to the rules of the lodge is as safe as anyone. Indeed, Christian lodge men sometimes give currency to the idea that a man who pays the dues and observes the ritual of the lodge is a pretty good sort of Christian.

There is, however, not a lodge, from the ancient order of Freemasonry down to the latest candidate for popular favor, that claims to be a religion. The best of them ignore the fundamental fact that a man is a sinner, held under the inexorable necessity of being born again and made a new creature in Christ Jesus. They speak of facing the unrolled scroll of an eternal future, and urge men to be mindful of the end; but they say nothing of what that scroll contains for the impenitent, and they point no soul to the Lamb of God that taketh away the sin of the world. Looking out upon the vast sea of the future, they see no spar which promises safety to those who have sought their shelter.

Not pretending to be a religious organization, the lodge does not operate according to the New Testament ideas of religion. What lodge receives a ten-year old child into its fellowship? What lodge takes a man who has lived disreputably for years? What lodge opens its doors to the moneyless man, poorer than the foxes of the field or the birds of the air, and without a place to lay his head? What lodge does not ignore the New Testament doctrine of contributing according to ability, and does not exact the same dues of the rich and poor alike? These questions are not raised by way of reproach, but simply to emphasize the fact that the lodge is not a religious institution.

Indeed, one may seriously question if it is strictly a benevolent institution. It annually expends thousands of dollars in relieving human suffering, but the insurance company does the same. In consideration of so much money paid into the treasury, the insurance company agrees to confer

certain benefits on its policy-holders, who are its members. In consideration of certain dues paid into the treasury, or certain services rendered the order, the lodge agrees to confer certain benefits upon its members. And it is difficult to see any special benevolence in either case. The insurance company does not carry its benefits beyond those who have paid into the treasury, neither does the lodge; and in either case, instead of benevolence, it is simply meeting the conditions of a business contract. Frequently in connection with church work some brother imbued with the spirit of the lodge has, rather boasted, of how quickly a man who fails to pay his dues forfeits his financial claims on the order, showing that the brotherhood of the lodge goes but little farther than the money has gone. The obligations of the savings bank go that far. In its way the savings bank is good, and the insurance company is good, and the lodge is good; but they are not religion, and they are hardly benevolence. "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them that do good to you, what thank have ye? for sinners do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again" (Luke 6:32-34). These mutual benefits conferred by irreligious institutions are good in their way, but they have no currency in the kingdom of God. "For the carnal mind is enmity against God; it is not subject to the will of God, neither indeed can be. So then they who are in the flesh cannot please God" (Rom. 8:7, 8), no matter how many orders they join. And a prudent man will see the evil of regarding lodgeship as religion. Only the simple will pass on and reap the awful consequences of their error.

Columbus Association.

I notice that you have the date of the meeting of the Columbus Association wrong. Instead of September 13 it should be September 11, or Friday before second Sunday in September.

Delegates coming over the railroad will be met at Strong on the I. C. railroad, eight miles north of West Point. Trains will be met Thursday evening, Friday morning, Friday evening and Saturday morning. Trains going north leave West Point at 4 and 8 p. m. and one about 7 a. m. Let all who expect to come send their names to R. E. Bradley, Corinne, Miss.

Respectfully,

A. T. CAMP.

Wants to Help.

Frank M. Wells and wife, of Memphis, Tennessee, have recently closed meetings with Strong Hope Baptist Church, Copiah County, and are now taking a two weeks vacation visiting relatives in Copiah and Franklin Counties. These workers have been in Mississippi two months and have held successful meetings in Holly Springs, Troy, and Strong Hope.

They will begin their fall work con-

ducting meeting at Ripley, Mississippi, September 6-16, with Pastor J. N. McMillin, October 4th-25th, they are at Canton, Miss. After this date their meetings will run 12 days only. They desire to begin a meeting every Sunday morning and close the following Thursday night week. This will give them two days to get a long breath and get to their next engagement.

They are giving their entire time to the work and have some time not yet engaged. Mrs. Wells is said to be a very fine Soloist, organist and Gospel worker, and accompanies her husband in all his work.

Pastors and churches wanting their help will address

FRANK M. WELLS.

Box 53, Memphis, Tenn.

The Mobile, Jackson & Kansas City Railroad announce that beginning August 30th, 1903, they will sell round trip tickets at one fare for the Round trip every Sunday from all agency stations to Mobile and Hattiesburg respectively, tickets good only on date of sale.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White; some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

About the Minutes!

HAZLEHURST, AUG. 29, 1903.

DEAR BRO. BAILEY:

Please allow me space in THE BAPTIST to beg the indulgence and pardon of my brethren for the long delay in getting out the minutes of the Convention. I am responsible for the delay only to the extent that I made a mistake in the selection of a printer to do the work. But this mistake was a perfectly natural one. I have had a great deal of work done in this same office during the past several years, and to my satisfaction. There was a definite understanding between me and my printer that he would deliver the minutes to me in two weeks from the time I laid the manuscript in his hands. In less than one week from the adjournment of the Convention I had gone over and corrected every paper and put them in his hands.

It is now nearly four weeks past the time agreed upon for the delivery of the minutes, and they are not yet delivered to me. I would have declared the contract forfeited, and employed another printer, but for the fact that a part of the

manuscript was destroyed as soon as the matter had gone through the press. I am, therefore, at the mercy of my printer who is absorbed in the politics of the day. I therefore, beg my brethren to have mercy on me, and to exercise patience toward me a few days longer. I shall be daily in the printing office till I get the minutes. None of my brethren are more greatly exercised over this vexatious delay than I am, and, I am glad to think, no one will suffer on account of it but me.

Yours etc.,

JOHN P. HEMBY.

Blue Mountain College Overflowing.

Although our friends in charge of Blue Mountain Female College have not made a single trip in search of pupils this summer, the last place in their large boarding department was engaged on August 13th. On account of affairs at home, some prospective pupils have cancelled engagements since. Yet, applications for places have gone in much more rapidly than cancellations and there are now quite a number of applications on file for the first vacancies that may occur, either before the opening or early in the session. Therefore, notices have been sent out that girls would best not go to Blue Mountain at the opening who have not received notice that room has been reserved for them; since they would be obliged to return home and await vacancies. However, a new building is under construction and it is hoped that it can be opened in November. Applications for room at that time are being received almost daily. This certainly speaks much for the popularity of that great school.

Good Meeting at Cascilla.

I write to tell you of our meeting at Cascilla, which continued ten days. It was surely a time of refreshing from the presence of the Lord. From time to time many Christians testified for Jesus and told of the wonderful effect of the gospel in their own hearts. As I had been preaching to these people about twenty-two years I had but few new "touching incidents" to relate; so I just tried to tell the "old, old story" of Jesus and His love; and this precious gospel backed by the fervent, spiritual prayers of a seemingly united church; and the soul-stirring songs of Zion sung by many strong voices, all guided by the Holy Spirit, moved mightily upon the hearts of those who heard. Twenty-five young people found the faith that comes by hearing and accepted Christ and were baptized. Twenty-one of these boys and girls ranging from twelve to eighteen years of age went to school to me last year. I had taught, married and baptized several of the parents of these children. "Let everything that hath breath praise the Lord."

JOEL D. RICE.

Pine Grove, La.

At present I reside in Louisiana, but formerly of Mississippi, and I am a reader of

your valuable paper, THE BAPTIST, and desire to be remembered by the hundreds of consecrated, praying Christians of the great State of Mississippi. I hold membership with Pine Grove Church and the members of course profess Christ but they refuse to clothe themselves with him.

Strong drink is still in the lead here and our preachers are busy compromising with the devil's agents. We have too many conservative preachers. My opinion is that a conservative preacher will spoil any church in twelve months, and we have plenty of them here. But we have a fine Sunday School and the Lord has blessed us wonderfully with temporal blessings and we have our annual meeting beginning Saturday before the fourth Sunday in September when we expect a spiritual blessing and reformation, and to this end we earnestly ask the prayers of all praying people. As I am all alone when the fight against intemperance has to be made I feel very weak, but I find consolation in my well worn Bible. Brethren, pray for us that light may dawn on our dark community soon.

Yours in Christian love,

G. W. BOYLES.

Sand Ridge.

Three days were spent in this community by Pastor Watts and this scribe. But owing to sickness in the community it was thought best to discontinue the meeting. Pastor Watts himself was taken sick and had to return home. There was a fair attendance and some interest manifested, and all seemed to enjoy the services. As an evidence of appreciation the preacher was kindly remembered.

The tramp is now off for Texas and Indian Territory for a little recreation and rest.

Fraternally,

O. M. LUCAS.

Estabouchie.

While resting at home I preached. God gave us a great meeting. Bro. Rogers, the pastor, and his faithful church, rejoice in seeing 40 new members added, 34 of these coming in by baptism. This church ordained me to the work of the ministry, and my mother, brother and sister are members here. Several of those who came in by baptism were my relatives. It was a time of gracious rejoicing.

Very truly,

W. A. McCOMB.

Good News.

For the past seven weeks I have been engaged in protracted meeting work, and while I might write up each of the meetings giving a glowing account of myself, I will leave this for the other fellow and give the results in as few words as possible, giving all honor and glory to God. In these meetings I preached sixty sermons; received by letter, 25; by baptism, 56; total 83. The churches claimed to be strengthened and revived.

May the Lord bless you and all readers of THE BAPTIST.

Your Brother,

J. A. LEE.

Wesson.

Strange Doctrines.

B. S. ARCY.

THE BAPTIST is in the best sense a Baptist newspaper, and each writer is accorded equal privileges with any other in discussing any proper question, from the editor to the humblest correspondent.

I say it without any sort of reserve, after a long and careful observation I find in THE BAPTIST more to commend and less to condemn than any paper I ever had acquaintance with. And yet I feel constrained now and then to oppose views I see advocated in this paper by some of its most esteemed and distinguished writers. In the paper for August 13, in an article speaking of the period between the ascension of Christ and the Pentecost this startling statement is made:

"During these ten days the office of Supreme Ruler was vacant, the disciples were powerless because there was no head."

Who is the head of the church? Jesus himself said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. 16:18. Paul said "Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11. Again Paul said "the Father had put all things under Christ's feet" and "gave him to be head over all things to the church." Eph. 1:22. These Scriptures clearly teach that Christ is "the Supreme Ruler" and "head of the church." To teach that his office was vacated and that the church had no head for ten days between the ascension and the Pentecost is strange doctrine for a Baptist to teach. For my part I believe Christ was the head of the church before the Pentecost, during the Pentecost, and ever since the Pentecost.

The same article proceeds to say of the disciples that were assembled in the upper room at Jerusalem: "but in their weakness and impatience they proceeded to the election of Matthias to fill the vacancy in the apostleship occasioned by the fall of Judas. This is the only recorded act of the Apostles during the interregnum and as no further mention is made of Matthias, there is a suggestion that when the Holy Spirit went into office he did not officially recognize or sanction this act. All that is said of Matthias after his election is he was numbered with the eleven Apostles."

It seems dangerous to me to tamper thus with the inspired record to support a theory. Peter claimed that the Holy Ghost had inspired David to give the instructions concerning the fall of Judas and the selection of his successor. Was he mistaken? But if what David said in the Psalms was not fulfilled here, where and where was it fulfilled? Peter claims that the successor to Judas must have "companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection?" Acts 1:21-22.

One of the indispensable characteristics of an Apostle was that he was an eye-wit-

ness of the resurrection of Jesus. They were special witnesses of what they had seen and knew to be true of the Lord Jesus Christ. See I John 1:1-3. Matthias had this characteristic. The statement is made in the article referred to that "no further mention is made of Matthias." It depends upon what is meant by this statement as to whether it is true or whether it is erroneous. If it is meant that Matthias is not mentioned by name anymore the statement is correct; but if this proves that he was not an Apostle then the same rule also strikes from the list more than half the Apostles, for only some four or five of them are mentioned by name after the Pentecost. But Matthias is included in the list of the Apostles not only once but a number of times. It is said "he was numbered with the eleven Apostles." Acts 1:26. "But Peter standing up with the eleven." Acts 2:19. This is on the day of Pentecost. Peter and eleven others stood up together. This necessarily included Matthias. Thus the Holy Spirit recognized him as an Apostle. Still further, in Acts 6 it is said "The twelve called the multitude of the disciples unto them and said it is not reason that we should leave the Word of God and serve tables." The church chose seven "whom they set before the Apostles." To deny that the Holy Spirit recognized Matthias here as an Apostle is to deny Luke's inspired history. This would seem to be enough. But years afterwards when Paul wants to prove to the Corinthians the doctrine of the resurrection beyond question he has need of Matthias. He says of the risen Lord, "He was seen of Cephas, then of the twelve." This included Matthias. That Paul himself was not "the twelfth Apostle," as some claim, he, after mentioning "the twelve," says "And last of all he was seen of me also, as of one born out of due time." "Twelve" and one more make more than twelve. Matthias must remain in his place where the church before the day of Pentecost placed him by the authority of the Holy Ghost spoken by David or Judas' place has never been supplied to this day. I believe as fully in the present reign of the Holy Spirit as does the writer of the article criticised.

New Albany, Miss.

Evangelist Sid Williams, and singer, Prof. J. A. Brown have been with us for fifteen days in a meeting. It was a great meeting. At the close, I baptized 30, two others stand approved for baptism, and others will follow. Sid and Brown are a power under God in winning souls to Christ.

My people did a noble part by the evangelist and his singer. They also brought the pastor under renewed and greater obligations by a nice gift at the closing service of the meeting.

NEW PARSONAGE.

We are now in our new home, which is one of the best, neatest, and most conveniently arranged pastor's homes in the State. While our furniture was being moved in, the members of the church, and many of

the town, brought in groceries and dry goods until we were well supplied, not only with the necessities, but the real comforts and luxuries of life. Surely there is not another such people in the State.

ASSOCIATION.

The Chicksaw Association meets with the Valley Church, two miles west of New Albany, Sept. 15th, Prox. This church we have built up in the last two years. They now have a good commodious house of worship, and are amply able to take care of the association. Come.

E. E. THORNTON.

Some Meetings.

DEAR BAPTIST:—We have just closed our last meeting for this year. On Saturday before the 4th in July, we began at New Hope, continued 6 days, embracing 2 Sundays in August, at Berwick, continued 5 days, embracing 3rd in August, at Bethel, continued 6 days.

I was assisted in all these meetings by Rev. J. R. Hobbs. And to say the preaching was good does not express it. It was of the very highest order. Intensely sound, practical and helpful. Bro. Hobbs won a warm place in all our hearts. God bless him, and increase his usefulness. In many instances these meetings were remarkable. One is in the fewness of the additions, there only being eleven in all. Another is the marked revival in the church and manifested purpose to live nearer to God and do more for the extension of the kingdom of Christ. We are going to build a house for the Lord at Berwick. We have in good subscriptions, almost \$1,000 for that purpose. We want \$1,250, the Lord is going to give it to us. We want the Lord to have the very best house in all the community, and He shall have it. I trust every ones that read these lines will send up one prayer for me and my work. The Lord bless the paper and all the saints throughout the State.

J. J. WALKER.

Berwick, Aug. 21st 1903.

Just a Word For Jesus.

God may not want every one of us,
To teach the heathen across the sea,
This may not be the life work
That he has for you and me.

But there are persons in our own home land,
That know not Christ in all his love,
Who have never felt his soothing power
That descends from above.

These are they to whom we should
Reach out a helping hand,
And tell them of Jesus, the Savior,
And of a fairer, brighter land.

Perhaps there is one who is "almost persuaded,"
To turn to Christ and from evil to flee,
That we might save by simply saying,
"Think how much he loveth thee."

And my friend the least that we can do for Jesus,

Is to pray for some unsaved soul,
And tell to sinners whom we meet,
The story of Jesus that never grows old.
ALINE JONES.

Selections.

H. F. S.

For Good. There are blessings and trials, joys and sorrows, pains and pleasures, sickness and health, falls and recoveries, advances and retrogressions, but the final issue and resultant of all these experiences is our highest good.—Gordon.

Hypocrisy. The oath of a thief or street-walker is, in the eye of God, as sinless as a hawk's cry or a gnat's murmur compared with that of the responses in the church service of the usurer and adulterer.—Ruskin.

Our Example. God has given us one perfect revelation of himself, and the perfect Son can make us see plainly even when the imperfect sons are holding up to us a distorted likeness of the Father.

Agnosticism. It is the highest attainment of mere human wisdom and speculation to know that one does know. Hence very fittingly we have the culture of our age graduating in agnosticism, which is knowledge culminating in ignorance, as the highest mountain peaks are lost in the clouds.—Gordon.

Corner Stone. To ancient architects the corner stone was a massive block of special importance, laid in the foundation at the corner of the building, and binding together the two walls. To this day there lies at the southwest angle of the old temple area on Mount Moriah a vast corner stone thirty two feet long, three feet wide, and two feet thick.

Rejected Stones. There is a stained window in an English cathedral concerning which tradition reports that it was made by an apprentice out of bits of glass rejected by his master, but which proved so superior to every other window in the edifice that the envious artist killed himself from sheer vexation. Many a rough block spurned by this world's architects will be seen in the temple of the world to come as a corner stone hewn after the fashion of a palace.—Boardman.

Punishment. Crime holds within itself the seed of punishment. Sometimes that seed ripens quickly—sometimes it takes a year to grow,—but it is always there. And it generally takes root in a mere, slight circumstance, so very commonplace and casual as to entirely escape the notice of the criminal, till the net work of destiny is woven so closely about him that he can no longer avoid it, and then he is shown from what a trifling cause the whole result has sprung.

Failure. Wherein is the failure? The church has substituted Churchianity for Christianity; by-laws for constitution; machinery for spirituality; competition for co-operation; gardening for farming; reflectory for reformation; knowledge for wisdom; pre-judgment for docility; resolutions for enterprises; rubric for service; symbol for essence; sects for unity; egoism for mankind; in short, herself for her master.—Boardman.

Faith. Doctor H. T. Ripley used to speak of faith towards God as "filial confidence." Few expressions of spiritual

reality are more exact than this. This filial confidence in God, the faith which a child has, must lead one to welcome His teaching, trust His promises, and obey His will. The relation of such confidence to love and joy and peace is clear and intimate. Equally so is its relation to prayer and to every form of spiritual service. And these by a single step pass over into physical acts expressive of the inner life.—Hovey.

Dr. Broadus at the Sea of Galilee. The southern part of the lake is now clouded, with rain already heavy at the south end; but opposite I see the summit of the mountain range standing on very clear, indeed bright in the evening sun, which shines over the clouds upon them, and oh, look, look at Hermon. Oh, look, look! oh, look, friend, at Hermon. All words fail to tell how brilliant, how gloriously radiant. I gazed and gazed in a very agony of delight. And so, I was thinking, so sometimes with the dying, when all around is growing dark, they turn their eyes in a new direction, and sudden, bright, transporting rises the vision of another world, splendid with unearthly glories, blessed rapturous overwhelming.

His Company. Spurgeon dreamed that he died and stood at the gate of heaven. The gate was thrown open and he was bidden to come in. He saw a small but joyous company passing by. He asked, "Who are those happy ones?" The answer came, "We are God's prophets." The preacher said, "I cannot join this company, as I am not a prophet." Then another happy throng passed, and the preacher asked, "Who are these?" The answer came strong and clear, "We are the martyrs of Jesus." The preacher said, "I cannot walk in that company, for I was not a martyr." Then an exultant multitude, which no one could number, passed. Spurgeon asked, "Who are these bright and joyous souls?" The answer came from many lips, "We are sinners saved by grace." The happy preacher exclaimed, "This is my company," joined the procession, and entered into the song—"saved by grace."

Antioch Notes.

Our meeting commenced the 3rd Sunday and continued eight days. A large crowd was in attendance the first day and the services were conducted by Bro. A. Clarke—a student of Mississippi College. He is young but earnest and consecrated and before the meeting closed we had learned to love him.

On Monday Bro. Ellis gave us a discourse on the responsibility of parents in leading their children to Christ. It was pointed, convincing and seemed to make a deep impression on all hearts. He said he did not know how young a child might learn to love Jesus. He thought that Baptists had too long neglected their salvation. From this time the young seemed to realize that they had a part in the "kingdom of Heaven" and when an opportunity was given, they asked an interest in

the prayers of the church, showing by their tears and earnest attention that they desired to know the plan of salvation.

Tuesday Bro. Lee of Hernando, came and the pastor turned over the preaching to him. He gave us "the Gospel" in a plain, persuasive way and we felt while listening, that he had been with Jesus. Each service became more and more attractive till Sunday evening, he gave us his crowning effort from the text "God so loved the world." Three were received for baptism and we are hoping that others will follow at our meeting in September.

May God's sweetest benedictions rest upon the two young ministers who gave us such faithful and loving service and cheer our pastor's heart with a gracious outpouring of the Holy Spirit.

(Mrs.) E. C. BOLLS.

Meridian Items.

The First Baptist Church house of worship is being renovated. Services transferred pro tem. to the city hall. Dr. Venable preached last Sunday in the Presbyterian pulpit; their pastor being off on his vacation.

Forty-first Avenue has been renovated, and congregations are quite good. The pastor is conducting a protracted meeting at New Hope, this county. B. Y. P. U. flourishing.

Fifteenth Avenue is planning to enlarge their building. Their pastor has had a little rest. B. Y. P. U. quite active, I learn, and growing.

South Side is pushing to the front, in their new and neat house of worship, and preparing to build a pastor's home. They have a good Sunday School.

Highlands has indications of waking up; some good people have thought it dead—it has only been dormant. The house has been put in nice order inside and an afternoon Sunday School opened with bright prospects. It started with fifty-six. When desirable preaching will be re-established.

Immanuel has erected a very pretty and substantial new building. It is an active, consecrated body; most thoroughly drilled in the grace of giving.

Seventh Avenue is changing its quarters; having built a new house at the corner of 8th Avenue and 15th Streets. The Sunday School is to be changed to the morning; which releases the writer to other work. He now gives his attention to the Highlands. Thus all our seven churches are alive and doing something.

L. A. DUNCAN.

A Rare Business Opportunity.

My ill health forces me to retire from business and I offer my trim, fresh stock of goods—well bought—at such a reduction on cost as to put my successors a way ahead of all competition. My store also can be rented cheaply. Crops here are fine and thus a rare opportunity at Clinton, Miss., is afforded to make money. Come and see.

J. D. COLEMAN.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

I Sam. 31:1-5—Sept. 6.

Death of Saul and Jonathan.

Golden Text.—*There is a way that seemeth right unto a man, but the end thereof are the ways of death.*—Prov. 14:12. When a man is controlled by a carnal nature he is unable to appreciate righteousness, hence his cherished way will end in his ruin. We should be more careful to educate our consciences, than to educate our brains; a well trained conscience, scrupulously obeyed, will produce a glorious life.

1. *How the Philistines fought against Israel.* God uses these old time enemies to destroy Saul. And the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. This was a most fearful defeat, but Saul had deserted God and it was only a logical conclusion.

2. *And the Philistines followed hard upon Saul and his sons; slew Jonathan, and Abinadab, and Melchishna, Saul's sons.* These were killed before Saul killed himself, and possibly before his face. One son, a cripple, survived him.

3. *And the battle went sore against Saul.* Possibly the enemy recognized him and concentrated a great force upon him. And the archers hit him; and he was sore wounded of the archers. He was fatally wounded, or made unable to escape.

4. *Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; for these uncircumcised come and thrust me through and abuse me.* Saul was hopeless and dreaded the mocking and tortures of his enemies, so he desires death at the hand of a friend. But his armour-bearer would not; for he was sore afraid. As he was charged to preserve the king's life, that he had been unable to do, and now to kill him would be unpardonable. Therefore Saul took a sword and fell upon it. He considered suicide, self-murder, more desirable than death at the hand of an enemy.

5. *And when his armourbearer saw that Saul was dead, he fell likewise upon his sword.* It is difficult to say why he committed suicide; possibly he feared punishment for permitting the king's death; or, may be he considered it an act of devotion to his king to die with him.

6. *So Saul died, and his three sons, and his armourbearer, and all his men (his body-guard, or special attendants,) that same day together.*

7. *And when the men of Israel that were on the other side of the valley, and they that were on the other side of Jordan. The valley of Jezreel. Of the side of Jordan may mean simply to the river. Saw that the men of Israel fled. They were entirely routed. Panic common among eastern soldiers. . . . They forsook the cities and fled; and the Philistines came and dwelt in them.* This was a very severe punishment for Saul and Israel's disobedience.

8. *And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.* The personal property of the dead was considered the spoil of the victors. The fact that they found Saul shows how great his defeat was.

9. *And they cut off his head to be used in evidence of victory. Stripped off his armor. To be kept as a trophy. And sent into all the land of the Philistines round about, to publish it in the house of their idols, and among the people.* They were very greatly elated and wanted greatly to honor their gods. Saul was defeated, but Jehovah was not.

10. *And they put his armor in the house of Ashtaroth. The goddess Venus. It is not said whether it was put in the temple or distributed to different shrines. And they fastened his body on the wall of Beth-shan. Modern Birsan. This was done in derision.*

11. *And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul.*

12. *All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan; and they came to Jabesh and burnt them there.* The journey was ten miles and return. It took brave men for such a feat, and of necessity must be done in the night. The bodies being much mutilated were in a state of putrefaction and so burning was almost necessary to carry the bones far.

13. *And they took their bones and buried them under a tree in Jabesh and fasted seven days.* This was done in memory of a kindly act by Saul.

The Anathema Maranatha.

OR EVERLASTING CURSE OF THE ROMAN CATHOLIC CHURCH, PROLIFGATED AGAINST VICTOR EMANUEL.

By authority of the Almighty God, the Father, Son and Holy Ghost; and of the holy canons; and of the undefiled Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who, in the sight of the Holy Lamb, are found worthy to sing the new song); and of the Holy martyrs and holy confessors; and of the holy virgins; and of all the saints, together with all the holy elect of God—we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God "Depart from us; we desire none of Thy ways." And as fire is quenched with water so let the light of him be put out forevermore.

May the Father who created man curse him. May the Son who suffered for us curse him. May the Holy Ghost which

was given to us in our baptism curse him. May the Holy Cross which Christ (for our salvation triumphing over his enemies) ascended, curse him. May the Holy and Eternal Virgin Mary, Mother of God, curse him! May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John, the precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, all other Christ's apostles together, curse him. And may the rest of his disciples and four Evangelists (who by their preaching converted the universal world), and may the holy and wonderful company of martyrs and confessors (who by their holy works are found pleading to God Almighty), curse him.

May the Choir of the Holy Virgins (who for the honor of Christ have despised the things of the world) damn him; may all the saints (who from the beginning of the world and everlasting ages are found to be beloved of God) damn him! may the heavens and the earth, and all the holy thing remaining therein, damn him.

May he be damned wherever he be, whether in the house or in the field, whether in the highway or byway, whether in the wood or the water, or whether in the church. May he be cursed in living and in dying, in eating and drinking, in fasting and thrsing, in slumbering and sleeping, in watching or walking, mingendo, cando, and in blood-letting.

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his veins and in his groin, in his thighs, and genital organs, in his lips and in his knees, in his legs, feet, and toe-nails!

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may heaven, with all the powers that move therein, rise up against him, curse and damn him! Amen. So be it. Amen.

Salem and Learned.

Am from two weeks' meetings with Salem and Learned churches. The Lord honored His word. There were conversions—how many I will know at the last day. It was a great treat to worship with those dear saints after seventeen years of absence. How grateful I am to know that they have such a faithful, consecrated pastor as P. A. Haman.

R. A. COOPER.

Personal.

—Caleb Powers was convicted of murder in the first degree in his recent trial at Georgetown, Ky., for the killing of Governor Goebel.

—Rev. B. B. Hall will return to the Southern Baptist Theological Seminary this fall. He has done fine protracted meeting work this summer.

—Louisiana Baptists gave \$13,000 last conventional year to State Missions, and there are not more than a third as many of them as of us.

—After all it transpires that Vice-Consul Mayelssen at Beirut was not even hit by the would-be assassin's bullet. The warships are on their way anyhow.

—A committee of five of the trustees of Georgetown College have recommended the name of Dr. J. J. Taylor, of Norfolk, Va., for the presidency of that institution.

—Rev. L. C. Kellis, well known in Mississippi, died at Orange, Texas, August 22, from a stroke of paralysis received some two months ago while holding meetings.

—Pastor J. P. Trotter spends September at Tate Springs and will "supply" on Sundays for the Second Church, Knoxville, just to keep from forgetting how to do it.

—Rev. J. H. Luther, D. D., of Belton, Texas, and formerly president of Baylor Female College for several years, died last week in Brazil, where he was visiting a daughter.

—L. P. Leavell, one of the field secretaries of the Sunday School Board, was in the city last week en route to Ruston, La., where he is to spend a few days. He will probably give the month of September to the work in Louisiana. We expect him in Mississippi in October and November.

—"Some one in the Richmond Times-Dispatch nominates to the Board of Visitors Dr. S. C. Mitchell, of Richmond College, as a suitable man for president of the University of Virginia."—*Religious Herald*. As he is a Mississippian we take great pleasure in seconding the nomination.

—The Picayune announces that owing to pressure of other engagements Mr. Edgar S. Wilson has resigned the position of manager of its Mississippi Bureau, which he has filled "with distinguished ability and success for the last twelve years," and that Mr. F. L. Belenger, well known in newspaper circles, has been appointed to succeed him.

—ir Thomas Lipton may be a "gay old sport," but he does not gamble or bet on yacht races. He has been defeated the third time in trying to lift the cup, and now says of his beautiful yacht, "You can have her for a song." She is a beauty; but she can't sail with the speed of the Reliance—and like many other things of beauty, she is a failure.

—The Argus says that two-fifths of all the students at the Seminary last year paid all their expenses; two-fifths more of them received only \$48 a piece, and only the remaining one-fifth had to receive help beyond this last named amount. This surely is a fine record for the young preachers, and means much of "struggle" that the balance of the world knows nothing about.

—Each of the present candidates for the office of Governor of the State of Mississippi is a member of the M. E. Church, South. The campaign has been unusually free from any personal bitterness, a fact which has been gratifying to our people."—*Christian Advocate*. This

is a strange statement of the facts (?) to one who was on the scene of action all the time. It is difficult to see how more bitterness could have been injected into it.

—Let the brotherhood read Secretary Hemby's explanation of the delay in getting out the minutes, and have compassion on him this once again—but never "another gain!" If the minutes do not appear on time much of their worth is gone. The convention ought to instruct the secretary hereafter to get out the minutes at once, cost or no cost, so long as it is reasonable. By a glance at the minutes of the Southern Baptist Convention, which almost beats one home, you can see that a quick, good job, does not cost any more than a slow, mean one.

In all parts of Paris, amid the other official placards and notices (some of which are gayly printed in red, white and blue) is a large white poster with clear black type, bearing the striking words:

"Alcoholism; its Dangers," in glaring headlines. The wording of this unique placard is in part as follows: "It is a mistake to say that alcohol is necessary for workmen who engage in arduous labor, that it gives encouragement to the work, or that it builds up the forces; the artificial stimulus that it brings about quickly gives place to nervous depression and weakness; in reality, alcohol is useful to no one, it is hurtful to all. The habit of drinking brings in its train loss of affection for one's family, forgetfulness of all social duties distaste for work, misery, robbery and crime. It leads, at least, to the hospital; for alcoholism begets the most various and deadly maladies. With reference to the health of the individuals, the existence of the family, and the future of the country, alcoholism is one of the most terrible scourges

greatly increased if a meeting house should stand at every place where it is now needed." The Home Field.

America for Christ

Mr. Emerson says, "America is another name for opportunity."

Rev. A. T. Pierson says, "Opportunity is a pictorial word. It suggests a ship before the port, just sailing into the harbor after the fight with wind and wave. True opportunity is always God given. 'Behold I have set before thee an open door, and no man can shut it.'"

But doors unentered do not remain open, and if God once shuts no man can open and we may knock in vain. The open doors in the Southern States invite us to enter and occupy till he comes. Let us praise him for the opportunity; he is at work there and we are his messengers and heralds."

FOR SALE.

In Clinton, Miss., one eight-room house with good cistern and other improvements. Easy terms. Apply to MRS. M. F. TATUM, Clinton, Miss.

W. B. Thomason, M. D.
Physician and Surgeon.

Residence 201 North State Street. Office in Century Building, third floor. Telephone at residence, No. 623. Office Hours 9 to 11 a. m., 2 to 4 p. m.

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is FULLY GUARANTEED to be the very best, strongest and lightest draft wagon for all farm purposes. Neat, handsome, substantially constructed from best grade seasoned timber, well ironed, it possesses every quality that makes it desirable. See the FLORENCE at our nearest agency. If there is no agency near, write us direct and we will send you free our illustrated Catalogue, our attractive periodical "The Florence Wagon's Tongue," and make you an offer to supply you with a FLORENCE WAGON on liberal terms and at a low price. Write today to Box 127, FLORENCE WAGON WORKS, Florence, Alabama.

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NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Fasting Soap has Fatigues, Lowes, honor for 30 such all the marvelous cleaning, invigorates, cures the effects of the famous Turkish Basha. Opens the 6,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. Pills. Cures rheumatism. Nature's drag-on remedy for colds, grip, rheumatism, when, pain, blood and skin diseases, kidney trouble, children's diseases and female ill. Guaranteed. Sent on 30 days' trial, \$100 to \$200 a month. Address: Managers, general agents, 1036 Pacific World Mfg. Co., 82 World Building, Cincinnati, Ohio.

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Teachers.

31 Instructors, 17 Departments, And a School of Observation. Write for Information to PEABODY COLLEGE, Nashville, Tennessee.

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Queen & Crescent Route will place on sale, beginning June 1st, and continuing until September 30th, inclusive, round trip tickets at greatly reduced rates, to all summer resorts. Apply to the nearest ticket agent for detailed information, or to the undersigned.

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DEPT 1066, East St. Louis, Ill.

CENTURY MFG CO.

Meetings of Associations.

West Judson—Sherman, C. M. & B. R. R., Tuesday, September 1, 1903.
 Tippah—Pine Grove, eight miles north of Hickory Flat, Wednesday, September 2, 1903.
 Lebanon—McHenry, G. S. I. R. R., Wednesday, September 3, 1903.
 Zion—Unity, ten miles east of Duck Hill, Wednesday, September 3, 1903.
 Goshub—Hawell Church, ten miles east of Crystal Springs, Wednesday, September 3, 1903.
 Oxford—Clear Creek Church, twelve miles west of Oxford, September 9, 1903.
 Pearl Valley—White Oak Church, Neshoba county, Saturday, October 10, 1903.
 Sunflower—Lion Church, Friday, September 11, 1903.
 Columbus—Bethel Church, Monroe county, Friday, September 11, 1903.
 South Mississippi—Jerusalem Church, Amite county, September 12, 1903.
 Pearl River—Bismark Church, nineteen miles south of Monroeville, September 12, 1903.
 Chickasaw—Valley Church, Tuesday, September 15, 1903.
 Judson—Center Hill Church, three miles east of Plantersville, Tuesday, September 15, 1903.
 Tishomingo—Osborne Creek Church, five miles southwest of Booneville, Thursday, September 17, 1903.
 Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 18, 1903.
 Tallahatchie—Elkworth Church, ten miles south of Ellisville, Saturday, September 19, 1903.
 Mount Pleasant—Rock Branch Church, Newton county, Saturday, September 19, 1903.
 Chickasaw—Enterprise, on M. & O. R. R., Wednesday, September 23, 1903.
 Union—Pine Bluff Church, fourteen miles west of Hazlehurst, September 24, 1903.
 Red Creek—Ebenezer Church, Perry county, eight miles east of Bond, G. & S. I. R. R., Saturday, September 26, 1903.
 Bogie Church—Smyrna Church, three miles east of Hollysville, Saturday, September 26, 1903.
 Bethel—Summa Church, three miles east of Hollysville, Saturday, September 26, 1903.
 Rankin County—Pantua Church, eleven miles north of Brandon, September 29, 1903.
 Yazoo—Mission Church, near Winona, Wednesday, September 30, 1903.
 Calhoun—Gaston Springs Church, three miles east of Pittsboro, Wednesday, September 30, 1903.
 Carey—Centerville, Friday, October 2, 1903.
 Chester—Spring Hill Church, nine miles northeast of Ackerman, Saturday, October 3, 1903.
 Ebenezer—Bethel Church, Covington county, Saturday, October 3, 1903.

Lawrence County—Whitesand Church, five miles east of Mt. Carmel, Saturday, October 3, 1903.
 Liberty—Center Ridge Church, Saturday, October 3, 1903.
 Oktibbeha—Arkadelphia Church, Lauderdale county, Saturday, October 3, 1903.
 Deer Creek—Leona Church, one and one-half miles from Inverness, V. D. R. R., Tuesday, October 6, 1903.
 Hobolochitto—New Palestine Church, Hancock county, four miles northeast of Nickolsbn, Wednesday, October 7, 1903.
 Yalobusha—Cascilla, twelve miles west of Hardy Station, Thursday, October 8, 1903.
 Mississippi—Liberty, Amite county, Friday, October 9, 1903.
 Central—Utica, on the Y. & M. V. R. R., Friday, October 9, 1903.
 Louisville—Louisville, Saturday, October 10, 1903.
 Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.
 Salem—Mt. Nebo, Jasper county, Saturday, October 10 (7), 1903.
 Pearl Leaf—Leaf River Church, nine miles east of Collins, G. & S. I. R. R., October 10, 1903.
 Magee's Creek—Union Church, three miles north of Tylertown, Saturday, October 10, 1903.
 New Liberty—Mt. Zion Church, twelve miles south of Raleigh, Tuesday, October 13, 1903.
 Aberdeen—Providence Church, Chickasaw county, Tuesday, October 13, 1903.
 Cold Water—Byhalia Church K. C. M. & B. R. R., Wednesday, October 14, 1903.
 Sipsey—Shiloh Church, 4 miles northeast of Splunge, Monroe county, Thursday, October 15, 1903.
 Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.
 Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.
 Landerdale County—Oak Grove Church, two miles east of Meridian, October 16, 1903.
 Choctaw—Antioch Church, Kemper county, Saturday, October 17, 1903.
 Hopewell—Ridge Church, Saturday, October 17, 1903.
 Leaf River—Cedar Grove Church, Greene county, Saturday, October 17, 1903.
 Tombigbee—Fair View Church, ten miles northeast of Fulton, Saturday, October 17, 1903.
 Trinity—Cumberland Church, seven miles northwest of Mahan, Wednesday, October 21, 1903.
 Lincoln County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.
 Harmony—Good Hope, Leake county, twenty miles north of Morton, Friday, October 23, 1903.

**Popping of
lamp-chim-
neys is music
to grocers.**

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.
MACBETH, Pittsburgh.

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Will cure the irritating
Eczema—stop the prog-
ress of that itchy worm
and heal it completely.

A convenient, clearly defined application, harm-
less to skin, cures itching, eczema, and other skin diseases. The only
sure remedy for all forms of itchy skin diseases.

Get it at druggists, or mail from
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Sole Proprietor.

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ing medicine."—S. T. Jones,
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If you feel run down,
are easily tired, if your
nerves are weak and your
blood is thin, then begin
to take the good old stand-
ard family medicine—
Ayer's Sarsaparilla. It's
a nerve lifter, a blood
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Ask your doctor what he thinks of this
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liver active and the bowels regular
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The only guaranteed Stock tonic blood
purifier, kidney and liver regulator and
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Useful Utensils.

Dwellers in the city have the
advantage over the house keeper
in the 'country' in being able to
see the many contrivances that
lighten labor, but with the in-
creasing popularity of money-
order service, it is possible for
every woman to secure the in-
genious devices which will aid
her in the daily routine. Es-
pecially is this true in the realm
of cookery, for besides the meat
choppers that have proved so
acceptable there is a bread
crumbler, somewhat similar in ap-
pearance, which will crumb fresh
bread cake or crackers as well as
stake and stale pastry. There
are vegetable slicers cutting a
variety of shapes and making
the serving of Saratoga, French
try or lattice potatoes an easy
task. A vegetable cutter is fur-
nished with half a dozen plates
to cut disks for garnishing in the
patterns shown in illustration
three. Tymbal and rosette irons
also have several patterns to
one handle.

Molds can be had in a variety of
sizes, from the pretty individual
patterns shown in illustrations
one and two, to the two-quart
sizes pictured at the top of the
column, and in some forty designs

Once a housekeeper finds out
the usefulness of a mold, especially
in warm weather, she will be sur-
prised that she kept house with-
out one for vegetables, custards,
jellies and ices are all are more
tempting when prettily molded.

Another convenience is the egg
poacher illustrated, which may
be utilized for cooking custard,
pudding and soufflé, with an
occasional change of steam muf-
fins rather than baked. Every
housekeeper should number
among her baking dishes the
dainty ramikins for individual
serving—The Pilgrim for Aug-
ust.

The story is told of a number of
men each speaking a different
language, who happened to room
together while attending a reli-
gious convention. As they knelt
by their cots at night one of
them said, "Jesus Christ." They
all knew that name and repeated
it together. Another said
"Hallelujah." They all under-
stood the Hebrew word and
said it in unison. Another said
"Amen." This, too, was echoed,
by all. The Holy Spirit had a
language that each of these men
could understand, and by it they
held sweet communion with one
another.—Selected.

A Perfect Laxative

is one which is palatable, pleasant to take, and can be re-
lied upon to act gently, but thoroughly, cleansing the en-
tire system of all impurities. Such a remedy is Mozley's
Lemon Elixir. It is a pleasant lemon tonic, acceptable to
the most delicate stomach, and acts thoroughly upon the
bowels, liver and kidneys without the slightest unpleas-
antness. Sold by all druggists at 50c a bottle. **MOZLEY'S
LEMON HOT DROPS**, without an equal for coughs, colds, sore
throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

If your School is not using the Con-
vention Series, you should send for
samples and compare with those
you are now using.

Our Specials for this year are: Kind
Words, which is enlarged and im-
proved, making it a first-class religious
paper for young people, and the Bible
Class Quarterly, for adult grades,
unique among Sunday School publica-
tions. Send for samples.

Our B. Y. P. U. Quarterly is in
constant demand for the B. Y.
P. U.

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GUARANTEED WEATHER PROOF
If Not For Sale In Your City, Write The Manufacturers
PARIAN PAINT CO. ATLANTA, GEORGIA

In the Crusade
In This Country

for the cause of religion, education,
and in fact everything which is cal-
culated to create and maintain the
higher civilization, there has always
been one main factor which we
doubt not has contributed a very
large share to the ends sought, and
that is music. All the religious so-
cieties which are based on the Bible
and have reason and common sense
for their foundation, have incorpo-
rated, to a very large extent, their
form of services this elevating and
enobling influence. Every educa-
tional institution of any magni-
tude whatever, finds it one of its
very best adjuncts. It is a foregone
conclusion, then, that music is a
great necessity in any civilization.
Then we maintain that the home,
the very corner-stone of all civiliza-

tion, is indeed very incomplete without this binding and elevating influence within
its holy precincts, and we know too well that the lack of it is very often the cause
of the scattering of the family circle, and frequently, the down-fall of some loved
one, for the wicked and savage element have long recognized its power to attract,
and sad to say, never fail to employ its influence to get the unwary within their
power. Great is the pity that every home in our broad land does not use it to the
same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so
humble, within his territory at least, to have a musical instrument, as he sells
pianos and organs on easy payments to suit the circumstances of the purchaser.
He sells all the leading makes of pianos and organs and will be pleased to mail out
catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White,
Jackson, Mississippi.

Mississippi College

Has crowned the successful endowment movement of last session
with an attendance of

300
STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Sena-
tors, Judges, College Presidents, and hundreds of men in almost all
other noble callings.

350

is the number of students wanted next session.
This is the old reliable, founded in 1826.

Send for Catalogue.

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CLINTON, HINDS COUNTY, MISSISSIPPI.

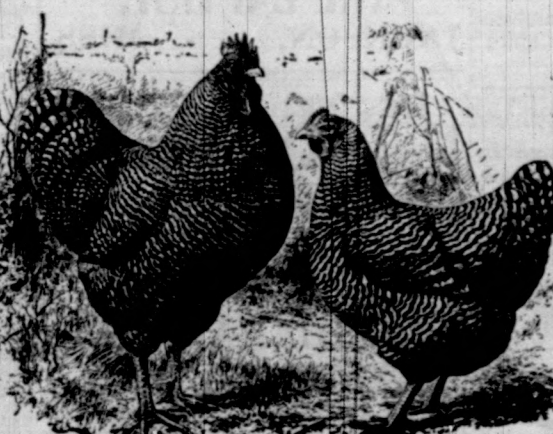
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Bred for Health, Vigor
and Egg Production as
well as to the Standard.
An extra good lot of hens
mated to fine males, the
best I have ever bred.

Eggs \$1.50 per 15. 1 SAT-
ISFY MY CUSTOMERS.

W. R. TATE,
Goodman, Miss.





Department.

W. F. BRUCE, EDITOR.

—Don't forget that the State B. Y. P. U. meets with the 1st Church, Meridian, in November. —Remember also that now is the time to begin to organize a class to follow Dr. Campy in his studies in the "Psalms." Get the old folks and young folks both interested in it. It will put new life into a dead church.

—Organize for this work and then you can send these columns some more "notes of progress" from your work.

—The colored B. Y. P. U. of the State seems to be doing well from what can be gathered from their papers. —Reginald Campbell says, the thing that impressed him the most, in the religious life of this country, was the deep interest in it on part of the young people.

—Some pastors are still uneasy for fear the thing they start it will run away with the church. Why brother, your church is so heavy that you could not hitch up enough young people to run off with it, if you wanted to do so—try it anyhow—it might be the best thing you ever did to move your church one way or the other, just a little.

—Let none of our pastors fail to observe "Christian Culture" Sunday sometimes during this month. The idea is to give one Sunday morning sermon to the importance of making a special systematic study of those doctrines of the Bible that bear upon "sound doctrine" and practical Christianity. It will do your folks good if you will try it, Brother Pastor.

Spickard's One Cent Headache Cure

IS NOW IN THE HEAD.

The following is a testimonial voluntarily furnished by Rev. T. H. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

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Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday. Check direct from headquarters. Expense money advanced; position permanent. Address Manager, 616 Union Bldg., Chicago, Ill.

BELLS

Small Alloy Chimes and School Bells. Send for Catalogue. The S. BELL CO., Hillsboro, O.

—For five years some member of the Shelborne, New York, Junior B. Y. P. U., has reported the morning sermon of their pastor, Rev. J. W. Griffith, without fail. Here is a good work for some bright "short hand" girl or boy—it might be a means of causing the pastor to preach better sermons and shorter sermons, if he could see how long they are in print.

—For all B. Y. P. U. supplies write direct to The Baptist Union, 324 Dearborn St., Chicago. They can tell you what you need in case you don't know.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

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Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/4 inches, and contains

Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses with 150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

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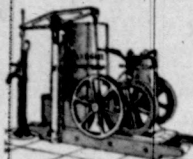
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Dr. H. H. HARRISON, Practitioner in the City of Jackson.

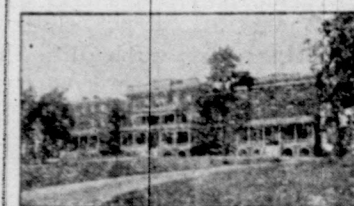
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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Mrs. G. W. Salmon.

Surrounded by many relatives and friends, this noble, Godly mother, fell asleep in Jesus at 10 o'clock on Saturday morning, August 22. She was 66 years of age, and had been a Christian and member of the Baptist church 50 years and one month. She was a mother of 11 children, 6 of whom have passed to their reward. She also raised a number of her grand children. Her life has been one of service. It is impossible for the writer to tell of one-third of the good deeds this noble Christian has done. To say she has been a Baptist and Christian for 50 years is one of the greatest things that could be said. She leaves a sorrowing husband and 5 grown-up children, and many relatives and friends to mourn her loss. She was laid to rest on Sunday, August 23d, in the Dennis family graveyard two miles from Oakley, the writer officiating.

W. E. FARR.

Clinton, Miss., August 29, 1903.

Married.

Schilling—McWhorten.

At the residence of Miss Nannie Gillis, in Summit, Miss., August 30, 1903, M. H. F. Schilling and Miss Helen McWhorten, S. W. Sibley officiating.

Ashford—Hooker.

A number of friends met at the residence of Mrs. Sarah Wells, four miles north of Clinton, Miss., August 26, 1903, to celebrate the marriage of Dr. Hartwell T. Ashford and Miss Lida W. Hooker, both of Hinds county, Miss.

The couple, with their attendants, appeared at 8 p. m. in the parlor, which was handsomely decorated for the occasion, and the ceremony, which consummated the union of two loving hearts, was pronounced by the pastor of the bride, Eld. J. L. Pettigrew, of Clinton, Miss. After congratulations were over, sumptuous refreshments were served, of which all partook with relish and delight.

Dr. Ashford is a very promising young physician, recently located in Clinton, and Miss Lida Hooker, a descendant of the excellent family, well known by that name in Hinds, is the accomplished adopted daughter of the kind-hearted and generous couple, Mr. and Mrs. S. Wells. She is a lady of fine Christian character and a useful member of the New Salem Baptist Church.

Good Pills

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Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye. 50 cts. of druggists or R. P. Hall & Co., Nashua, N. H.

A Belt Fad.

Belts of old coins connected with links, with the coins arranged in pendant fashion in front, will be a favorite with the smart girl this autumn. The old copper two-cent pieces, which used to be as common as the penny, are now being collected and used for these coin belts. And a belt of two-cent pieces is really much more artistic than you would think. Just try it, and see.—September Woman's Home Companion.

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Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered, you are certain of cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact the Drake Formula Company, 24 Dearborn Street, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to every reader of THE BAPTIST who desires to make a thorough test of this splendid tonic Palmetto remedy. A postal card or letter will be your only expense.

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WOMAN'S WORK.

MISS JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.

September, 1903.

Subject—The Foreign Board.

1. Praise for Persepolis People: Pleasant place, pleasing program, previous preparation, prompt performance, persistent prayer—thus perfection may be produced.

2. Our Foreign Missionaries: Read John 17:1-10. The commission John 20:21; their work; Mark 16:15; 2 Cor. 4:5-10; their source; supply Phil. 4:19; their great John 3:16; their motto; Jehovahism; the Lord's banner, Ex. 17:15.

3. Hymn: "How Firm a Foundation."

4. Prayer of Thanksgiving: In 1898 the Foreign Board had 76 missionaries, 117 native assistants, and its receipts were \$123,249. After five years, the last report was 127 missionaries, 175 assistants and \$218,512.44, an increase of \$45,000 over last year. Thirteen new missionaries sent out during the year, two others appointed.

5. Echoes from the Fields: See Convention Report and Foreign Mission Journal.

6. Hymn: "Jesus Shall Reign."

7. Selections from Scripture: "The Foreign Mission Board," by C. S. Gardner, D. D.

8. Business: Consider Recommendations of the Foreign Board.

9. Five Minute Address on the Watchword of the Foreign Board for this year: "We can, we should, we will advance."

10. Woman's Work: W. M. U. and S. B. C. contributed last year to the F. M. B. \$36,452.57; \$1,834 being the result of the Christmas Offerings. What plans can this Society adopt by which its contributions may be enlarged this year?

11. Praise from the Field: "Christ's Second Campaign," by Rev. J. W. Millard.

12. Ask several members to lead in short prayers for the success of the Foreign Board. It is far better to have several short prayers by several members than one long one.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss.

FRANK J. CHENEY, do hereby certify that he is the senior partner in the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County of Lucas and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

W. GLEASON, Notary Public.

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Hall's Family Pills are the best.

Woman's Missionary Union
Aim For 1903-1904
For Mississippi.

NINETY THOUSAND FOR MISSIONS;
FOR FOREIGN MISSIONS, \$50,000;
FOR HOME MISSIONS, \$40,000.

I can do all things through Christ which strengtheneth me.

Our Monthly Topic—The Foreign Mission Board.

At the annual meeting of the Southern Baptist Convention twenty-one men are chosen, living in the city of Richmond, Va., and one man from each State, to co-operate with those to all whom are committed the affairs of Foreign Missions. The officers of the Foreign Mission Board are as follows: President, Recording Secretary, Treasurer, Corresponding Secretary, Assistant Corresponding Secretary, and Auditor. The two Corresponding Secretaries are paid for all their time. The Treasurer is paid a small amount for a portion of his time. During the fifty-eight years of the Board's existence there have been only three Corresponding Secretaries—Dr. James B. Taylor, Dr. H. A. Tupper, and the present Secretary, Dr. R. J. Willingham. On the second Tuesday of each month, the brethren composing the local Board, come together in their office looking out on the historic James river, with its Ships, coming in from foreign ports. The duties devolving upon these faithful servants of God are many and grave and they seek His guidance before entering upon them.

Sometimes the question of opening a new field of labor is discussed, sometimes brethren and sisters come before them, asking to be sent to a foreign field. These applicants must be examined as to health, spiritual and intellectual qualifications and general suitability. In order to insure promptness and thoroughness of action, the work of the Board is committed to eleven committees. A special committee gives its attention to the work in each foreign field. There are committees on Finance, New Missions, Publications, Agencies, Woman's Work, and the appointment of new missionaries. Once every year missionaries are required to submit to the Board a statement of their needs. After these have been carefully considered, the Board authorizes its Treasurer to transmit to the treasurer of each mission, a "letter of credit," which may be exchanged for gold. If the funds necessary for these payments are



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Enclose stamp for reply. Call on or address DR. R. E. WOODARD, 506-508 Main St. Little Rock, Ark.

not in the treasury, they are procured from a bank and the interest paid on them. The rules of the Board require that all letters received at the office must be kept on file, and a copy preserved of every letter sent out. Thus a foundation laid for accurate history of our Foreign Mission Work.

A criticism is sometimes made on the work of the Foreign Mission Board to the effect that a large percentage of the money paid in by the churches must be used in the local expenses. By actual computation, fifteen cents on a dollar is required for these and all expenses, the remaining eighty-five cents being paid to the missionaries.

J. T. J.

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Leave Hattiesburg: 6:50 p. m. 8:15 a. m. 7:42 a. m.

Arrive at Gulfport: 10:00 p. m. 11:15 a. m. 9:50 a. m.

No. 2. No. 4. No. 6.

Arrive at Jackson: 11:55 p. m. 2:15 p. m. 10:00 p. m.

Leave Hattiesburg: 9:12 p. m. 10:20 a. m. 7:25 p. m.

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BY W. H. PATTON.

The Saloon.

"What place does Satan like the best? Where does he sit, and smile, and rest, And plant the greatest social pest?"

At the saloon.

Where does "Old Nick" erect his throne Of kegs and bottles, blood and bone, And rule in power all his own?

At the saloon.

What makes the drunkards howl and hoot, And curse and swear, and fight and shoot

And play the demon and the brute

The saloon.

Where do we find the meanest hole, Where men in foul pollution roll, And kill the body and the soul?

At the saloon.

Where do we find the liquid fire, Where hope and joy and life expire, Where bloody hellish deeds transpire?

At the saloon.

Stand firm, ye friends of truth and right; Take God's armor, march and fight; The victory gain, through moral might

O'er the saloon."

The Moderate Drinker.

A so-called moderate drinker was once very angry with a friend who claimed that safety is alone in totally abstaining from the use of ardent spirits, and who allowed his fanatical notions to insinuate that the moderate drinker himself might then be beyond self-control. "To make plain the question who is wrong," said the temperance man, "Will you just quit one month not touching a drop during the time?"

Said the other: "To satisfy your mind, sir, I will, with pleasure, though I know myself; I will do as you ask to cure your over-wrought ideas." He kept the promise, but at the end of the month he came to his friend with tears in his eyes and thanked him for saving him from a drunkard's grave. Said he: "I never knew before that I was in any sense a slave to drink, but the last month has been the fiercest battle of my life. I see now I was almost beyond hope and had the test come many months later, it would have been too late for me. But I have kept the pledge, and by God's help I will keep it for life." Moderate drinker, just try it for one year, and see how near you are to the rapids, beyond which there is no returning.

Smoking Agreeable.

While riding in a stage-coach from Kinderhook to Albany, New York, many years since,

John Van Buren who was smoking, asked a stranger in the stage if smoking was agreeable to him. The stranger answered: Yes, it is agreeable. Smoke away. I have often thought if ever I was rich enough I would hire some loafer to smoke in my face." Mr. Van Buren threw his cigar out of the window.

A three-year-old youngster saw a drunken fellow tacking through the street. "Mother," said he, "Did God make that man?" She replied in the affirmative. The little fellow reflected for a moment, and then exclaimed: "I wouldn't have done it."

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R. H. R. C. WHITNELL.

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In April last I contracted typhoid fever, which lasted 90 days. I was free from fever about 14 days when I again took malarial fever, which lasted 7 days. By this time I was completely prostrated; could not eat anything without great suffering from indigestion. In this condition I reached Mammoth Springs weighing 124 pounds and going down every day. I leave today after a stay of 37 days strong and well, weighing 157 pounds. I feel that there is nothing like Mammoth Springs water for sick folks.

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His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not hypnotized by a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know how in God's hands and constantly prays for His help. 6th. He makes no pretention as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with curing he insists that his patients be prompt, true to themselves and not multibling or doubting but hopeful and confident.

If you put yourself under Dr. Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Come at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions and aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments requiring but a few minutes, are the most powerful means known to build one up and, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cure in the above instance was put before the case. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination, may be well.

Per contra to above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying, to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homoeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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JOHN L. JOHNSTON, President,
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